February 14
924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (ROMANS 14: 19).

No. 7, Vol. LXXXVI. Thursday, February 14, 1924. Price One Penny.

A SPIRITUAL "TRIAL BALANCE."*

ELDER STEPHEN L. RICHARDS.

IT has long become a custom among us to say that with the approach of a New Year, we will take stock of our accomplishments of the past season, in order to forecast our lives for the coming year; and that method of accounting which is so prevalent in business institutions has come to be rather prevalent among us as individuals, and in our ecclesiastical institutions as well. It has seemed to me that even though the theme is a very old one, nevertheless, it would not be inappropriate to spend a little time this afternoon in making what might be called a statement of our assets and liabilities as a people.

I can not hope, in the brief time allotted, to give anything like an exhaustive statement of the very many advantages which we enjoy, and the very large obligations which have come to us by reason of the blessings we have received; but perhaps I may be able to recount a few outstanding items which seem to me to be of particular significance to Latter-day Saints as they approach another year, a New Year. With your help I should like to mention some of these items. In the interest of economy of time, and by way of comparison, I propose to present these items in the form of a financial statement, one which takes into account the assets, advantages and benefits which we enjoy, with the offsetting liabilities, or more properly interpreted, responsibilities entailed.

It is a very difficult thing, of course, to measure values of spiritual blessings. Perhaps we ourselves will appraise their value as we give some consideration to them.

*Address delivered in the Tabernacle, Salt Lake City, Sunday, December 30, 1923.

I place first in the list of assets—not necessarily because it has first place as contradistinguished to the place which should be accorded to any other of our institutions and blessings, but simply because it naturally occurs to one first—the great institution of the Church of Christ, the Church which comprises the facilities, agencies, organizations and institutions which God our Father has given to man for his development and culture in the things of the Lord. I have always construed the Church to be instituted for the benefit of man, rather than man for the Church. I regard all these great institutions and organizations, which the Lord has revealed through His prophets, as being instrumentalities for service in the life of man, and as thus contributing to his own joy and satisfaction. This great asset, the Church, its agencies and facilities, carries with it, of course, as do all assets, corresponding liabilities or responsibilities. There is the great responsibility of maintaining the organizations and institutions of the Church, and making them available for the service and development of the children of our Father. It will be discovered in any resumé of the assets or blessings which the Church has brought to us that there are always offsetting or corresponding liabilities and responsibilities which engage our devotion, our attention and consideration, just as thoroughly as do the benefits and blessings themselves.

Then, without elaborating upon the great institution of the Church, which is an aggregation of all these facilities, I should pass to what I would characterize as the Gospel and its principles of temporal and eternal salvation as the next classification of assets. When I contemplate this great asset, my heart goes out in gratitude to our Father for the revelation of the true principles of righteousness which He has given to His people in this dispensation of the fulness of times. This Gospel, which is the power of God unto salvation, in its larger sense might be said to comprehend all these other items, and it is only for the purpose of more forcefully and impressively, if possible, bringing these items to our attention that I classify the Gospel as a religious philosophy, separate and apart from the institution of the Church, and from other items which I shall mention. This great blessing of the Gospel carries with it an offsetting responsibility, first to keep the commandments which God has given as an integral part of the Gospel, and secondly to perform every single item of covenant in which we enter as recipients of the new and everlasting covenant, which is bestowed by and with the Gospel of Jesus Christ, upon those who subscribe to its principles and doctrines, and enter into its sacred ordinances.

Here, I might say that it is my conception of the new and everlasting covenant, to which we often make reference, that this covenant really embraces all of the doctrines and all of the commandments given to us in the Gospel, to be kept and per-

formed by the children of the Father; that the covenant itself is as broad as the Gospel, and it is called a "covenant" because there are two parties to it. On the one hand, in legal parlance, there is the "party of the first part" Who is our Father in heaven, and Who, as a contracting party to the mutual covenant, has held out great blessings, hopes and promises, and obligated Himself by covenant to keep and perform His part of the indenture, provided His children, who are the second parties to the covenant, will likewise subscribe to the terms thereof and fully and faithfully keep the obligations of the covenant upon them imposed, and by them undertaken. So is established a great contractual obligation to which both parties are firmly bound I take it, wholly, by willing and mutual consent—on the one hand, the Father who holds out all the terms and the conditions of this covenant, and the blessings that inure upon their performance, and on the other hand, people who subscribe to the covenant and who reap the rewards thereof, to the extent to which they keep and perform these terms and provisions.

The Gospel is broad and comprehensive, and includes every aspect of life and living; but in order to set before us, in some detail, some of the items which so materially affect our life and existence, I would include in the category of assets specific items of application of the Gospel attributes which contribute to our happiness and joy here and hereafter.

First among those great gifts and attributes of the Gospel I should name as an inestimable asset the Holy Priesthood, that gift from God which enables men to speak and function in the name of the Savior of the world, and by and with the identical authority which the Savior Himself exercises in the performance of the ordinances of the Gospel. I construe the Priesthood to be a plan of service. I have characterized it upon many occasions as being the perfect plan of service, because, as I consider this great delegation of power which has come from our Father to His children, I also am reminded of the obligations that it entails, and those obligations are to be measured and spoken of in terms of service.

This Holy Priesthood has been given to man that man might more adequately build up the kingdom of God and serve His children. The power of the Priesthood enables man to function in the vital things of life. It is incomparable with any other service, because the items of service rendered are infinitely more indispensable in the salvation of the human family than such service as may be rendered by man without the Priesthood, or in any other capacity. What service is there, think you, which is comparable to the service performed by a man holding the Priesthood who baptizes you a member of the Church of God, who confirms you into that Church and bestows upon you the Holy Ghost? What service is there to be rendered by man, even the most gifted of

all men, which is comparable to that mighty power which unites a husband to a wife, and there lays the foundation for their greatest joy and happiness here on earth, and their everlasting joy in the world to come.

There is no service to be compared to the service rendered by the Priesthood; and men and boys who bear this Priesthood share with the Lord His power in the performance of the ordinances of the Gospel, and in the rendition of great fruitful service to His children. So that I reckon that this power is an asset to us, His children, beyond our power to estimate or to appraise, and carrying with it as it does this responsiblity for service, it, in and of itself, comprises a great and mighty system of religion which enables us to go forward in the accomplishments of the Lord's wondrous work.

(TO BE CONTINUED).

SLIPS AND FLAWS IN SHAKESPEARE.

(*Concluded from page 87*).

THE action of the drama is cast in remotely pagan days, centuries before the advent of Christ; but the poet evidently did not consider that this circumstance should preclude him from placing in the mouths of his characters free and frequent references to Christian manners. For instance, Lear refers to "church steeples with weathercocks on the top of them," while his Fool very foolishly speaks of "holy water," of "St. Withold," of the "burning of heretics," though this is not very Christian, and of the building of "churches," which is more so.

Up and down, throughout the play, there are innumerable illusions to, or rather positive mention of, inventions, persons, things, and places, which are inconsistent, in a most marked degree, with the remote date of the action; for example: spectacles, paper, football, bo-peep, an unfee'd lawyer, a tavern, Lipsbury pinfold, worsted stockings, the punishment of the stocks, Bedlam beggars, a Cockney, gloves, Turks, lender's books, the silk-worm (so far as Britain is concerned), the curfew, Nero (who was to be born about a thousand years after Lear), Dover, stiles, chamber-maids, justices, beadles, press-money, the perfume called "civet," garden waterpots, etc.; all references to anachronisms of so clear a nature in connection with nine hundred years before Christ, that do more than thus group them is unnessary.

THE TWO GENTLEMEN OF VERONA.

Here we have one of Shakespeare's errors in geography. He makes Protons and his servant proceed from Verona to Milan by boat, whereas Verona is inland, and the river Adige, the nearest water, does not take in Milan in its course.

THE TEMPEST.

In the Tempest, too, the poet lapses into another error in geography, by representing Tunis and Naples as so remote from each other that no note or news could pass between them "till newborn chins be rough and razorable." On this passage the commentator Steevens says: "Shakespeare's great ignorance of geography is not more conspicuous in any instance than in this where he supposes Tunis and Naples to have been at such an immeasurable distance from each other." As the poet's words, taken literally, imply that many years would be occupied in the voyage, it "stands not within the prospect of belief," to use Macbeth's language, to imagine that Shakespeare here intended anything but an exaggeration. Nevertheless, it must be said that Tunis and Naples are not so far separated from each other as to call for any exaggerative reference to their distance such as the above, and Shakespeare would, at least, seem to have had some, though we cannot state what, erroneous conception of the matter.

"The very head and front of his offending
Hath this extent: no more."

Later on, his geography will be again found astray.

MIDSUMMER NIGHT'S DREAM

may now be taken up. The scene of this highly poetical play is laid in classical Greece in the pagan times of Theseus, many hundreds of years before the birth of Christ. This, however, does not prevent Shakespeare from making Theseus say to Hermia:

"You can endure the livery of a nun
For aye to be in shady cloister mew'd."

Offences against archaeology occur in this play in the mention of almanacs, "the gun's report," coats in heraldry, also in the allusion to striking clocks in that fine line: "The iron tongue of midnight hath told twelve," as well as in the introduction into pagan Greece of the language of playing cards, the wearing of colored beards, a fashion of Shakespeare's own age; besides the English game of "nine men's morris," and other matters which I have not space to enumerate, such as the fairy mythology which pervades the entire play, and which, though in itself eminently beautiful and poetically applied by the fine mind of Shakespeare, is altogether inappropriate to ancient Greece, the scene of his action. In one of her speeches the Queen of the Fairies assigns the light given by the glow-worm to that creature's eyes, whereas its luminousness is only in the tail. If Shakespeare intended to be understood literally, this would be an error in natural history.

In

THE MERCHANT OF VENICE

Gratiano has a sarcastic hit at Shylock, based upon the jury system. It is where he says:

"In christening thou shalt have two godfathers;
Had I been Judge, thou should'st have had ten more
To bring thee to the gallows, not the font."

A mediæval Venetian's threatening to send any one before a jury in Venice is an error of no little magnitude. It is well known that nothing was farther from the spirit of Venetian law than the faintest semblance of a jury. Venetian justice was synonymous with all that was secret and summary.

Several of the scenes in

AS YOU LIKE IT

are laid in the "Forest of Arden," and some doubt has arisen as to whether by this "Arden" Shakespeare meant Ardennes, in French Flanders, or the district known as Arden, lying between the Trent and the Severn in England. At any rate, probability is violated in ascribing to this forest such products of the torrid zone as palm trees, and a lioness. Orlando gives battle to this roaming animal and slays it, thereby saving the life of his unnatural brother.

ALL'S WELL THAT ENDS WELL.

The scene is laid in France; nevertheless the characters indulge in familiar British allusions, such as to "a pancake for Shrove Tuesday," and "a morris for May Day."

In

THE TAMING OF THE SHREW,

in which the characters are supposed to be Italians, there are references to "Long Lane End" and "St. Luke's Church," all intended for the London groundlings. Shakespeare evidently made it a point to introduce into his plays whatever was familiar to his audience, absolutely regardless of whether it was consistent with the age or country in which the dramatic action was supposed to take place.

HENRY THE FOURTH.

One of the characters in it, a carrier, says: "The turkeys in my pannier are quite starved." Turkeys, it is to be remarked, however, were not known in Europe in Henry the Fourth's time, nor till after the discovery of America.

The very supposition, too, that one of Falstaff's ragamuffins could have had silk stockings is a considerable anachronism, as not even a king of England was in possession of such things till Henry the Eighth (whose ordinary wear, however, was only cloth hose) first wore them. So rare were they that in the suc-

ceeding reign of Edward the Sixth, Sir Thomas Gresham made a present of a pair to royalty itself as a gift worthy of a monarch's acceptance.

In the play of

HENRY THE FIFTH

shillings appear as in circulation. Shillings, however, were not current coin till Henry the Seventh had them struck for the first time. In this play, Henry the Fifth speaks of going to Constantinople and taking the Turk by the beard, whereas Constantinople was not in the possession of the Turks till 1453, thirty-one years after Henry the Fifth was laid in the grave.

WINTER'S TALE.

Sicily is the scene of the action, and the time is that when Apollo was still worshipped and the Delphic oracle consulted (Act 2, scene 2). Nevertheless, there is the freest possible reference to Christianity and Christian customs in the play.

A reference, too, to a green velvet coat does not harmonize with the remote date of the play's action. Velvet was not among the manufactures or dress materials of the ancients.

An eye-glass is about the last thing that even an enemy would charge the ancients with the possession of. Nevertheless, a character in this play has a reference to one. Equally calculated to give a surprise is the mention of the "Emperor of Russia."

Many centuries were to elapse from the supposed date of the events of this play before the printing press was to come into being; but this, it would seem, was no hindrance to the introduction of a pedlar, among the dramatis personæ, who has "ballads in print" in his pack.

It is in this play, too, that Shakespeare by a well-known blunder introduces a shipwreck in Bohemia, though that country is land-bound on all sides, with no sea nearer to its confines than a hundred miles. As Dr. Johnson observes: "The whole plot depends upon a geographical error by which Bohemia is supposed to be a maratime country." By another mistake in geography, Cleomenes, who has been sent to consult the famous oracle of Apollo at Delphi, speaks of the Temple as an isle, whereas the Temple of Apollo at Delphi was situated in Phocis, on the continent of Greece.

Thus, we can point out anachronisms in practically every one of Shakespeare's plays. But, as mentioned in the beginning, they are merely matters of legitimate curiosity in themselves and in their author and not objects for disparaging the poet. In spite of his many inconsistencies, Shakespeare remains a great poet; he will continue the unrivalled English dramatist. Voltaire and others may criticize him severely, but Shakespeare will retain the pre-eminence he has attained—dear to the heart of students of English literature.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, FEBRUARY 14, 1924.

EDITORIAL:

WOODROW WILSON.

AN impressive international figure has passed into the Great Beyond. Mr. Woodrow Wilson, President of the United States from 1913 to 1921, died February 3rd, at his home in Washington—a victim to a lingering illness which began in 1919, when the President was engaged in a battle for the adoption of the League of Nations by the United States. The whole world mourns the loss of an exponent of universal peace, one who was imbued with lofty idealism and who dedicated his life to what he thought to be right. His death came as a result of paralysis, superimposed by his strenuous efforts to convert his country to the principles for which he fought at Versailles. Society has been touched by the tragedy of physical wreck which ended his career before his death, and not less by witnessing the equally tragic experience he had of seeing an ideal, the realization of which was to be the crowning effort of his life, rejected by his country.

The entire life of the former President has been a devotion to his idealism. This devotion was a marked trait even before he assumed the presidency. The early years of his life were spent as a college professor, a writer and an orator. He later became President of Princeton University. It was from this position that he was elected to head the greatest republic on earth. His first experience in political life, however, came a few years before, when he was elected Governor of New Jersey. His was the task of demonstrating that the theories and ideals which he had been expounding in the college class-room would operate in a modern commonwealth. To the dismay of case-hardened politicians, he effected reforms in New Jersey consistent with the principles for which he stood.

Once having decided upon a course, even personal friendships could not deter him from pursuing it. A remarkable example of this characteristic in the ex-President occurred when he broke with William J. Bryan, the veteran Democratic politician, and the man who more than any one else was responsible for Mr. Wilson's nomination to the presidency.

The Great World War commenced and it became evident that the man directing the destinies of the United States was conscious of his responsibility. Mr. Wilson's policies during the early period of the war resulted in some severe criticism at home

and in grave misunderstanding abroad. Plainly, the President was not going to become entangled in any hereditary European embroilment. With masterful hand, he directed the American ship of state through the treacherous years from 1914 to 1917, when it became evident to the whole American people that what was happening in Europe was not a mere recurrent European feud. They perceived that the liberty of the world was at stake.

Great though his accomplishments were in maintaining for America "peace with honor," still greater were his endeavors to "make the world safe for democracy." The American people unreservedly followed the lead of their President and forgetting the rewards for Self, offered their resources in men and treasure upon the altar of World Freedom. Woodrow Wilson's famous "fourteen points" inspired the youthful America and the Allies with a motive for battle that had theretofore been unknown in the history of mankind.

With the war ended, the task of the victors was to mould, as one historian points out, "a new stage of history, one whose character would be largely determined by the wisdom and justice of the diplomats who assembled at the close of the Great War." To universal peace, Woodrow Wilson, with his lofty ideals dedicated his service. He met with the other statesmen at Paris, but soon discovered that Europe has been so long accustomed to the old order that she could not immediately accept his proposals. He found, too, that his own country is not disposed to enter "entangling alliances" such as have annoyed the Old World for centuries. The Treaty of Versailles, with which the League of Nations is intricately woven, did not meet the approval of the leaders in the United States Senate. In a "solemn referendum" to the electorate of the United States, Mr. Wilson saw his fellow-countrymen uphold the stand of his opponents.

But though his work was not accepted by America, yet he gave the world a new conception of international justice. He reminded battle-torn Europe of the same thought for which a great Teacher centuries before had sacrificed His life. Future history remains to record the effect of this message upon the present human family.

Though men have opposed Woodrow Wilson with a bitterness that at times amounted to viciousness, yet his most acrimonious opponent will have to admit of his great idealism. Though his country may not accept the work of his creation, yet she honors him as one of her great sons. She pays homage to him for his devotion in behalf of world peace. As the New York *World* points out, "his ideals remain as a rich heritage for his countrymen." The *Tribune* says, "A President who gave his health and life for the right as he saw it, is dead. Every American salutes the passing of a great figure."

Foreign countries, too, mark his passing. Their Majesties the

King and Queen of Great Britain, extended sympathies to the bereaved widow. The message adds, "We shall never forget the hours which you and your husband spent as our guests on your way to the Peace Conference, where the part played by Mr. Wilson on behalf of a just and lasting peace will for ever be remembered by the peoples of the British Empire." The President of the Council of the League of Nations declared, "The League of Nations will always remember that President Wilson was the inspirer of the highest ideal for the peace of humanity, and contributed more than any other to the creation of this organization for international collaboration and conciliation. His memory will always be venerated and loved."

The Church of Jesus Christ of Latter-day Saints grieves the loss of a man who has struggled for the ideal for which it stands. It mourns your death, Mr. President. The Church of Christ is founded upon the principle for which you battled so valiantly—the Universal Brotherhood of Man. It, too, is anxious for the day when strife and contentions will cease, when "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more."

G. Martin Hopfenbeck.

AN IMPRESSIVE EVENT.

For many years the programs prepared for the General Conferences of the Deseret Sunday-school Union have been of a most unusual character, but that given October 7, 1923, was probably the most interesting and impressive of them all. The General Board, in discussing the program to be rendered at the conference, thought that instead of the usual topics or class exercises, something in the nature of a pageant might be appropriately given, and a special committee composed of George D. Pyper, chairman, Charles H. Hart, Charles B. Felt, Harold G. Reynolds, Henry H. Rolapp, T. Albert Hooper and Edward P. Kimball, with General Secretary A. Hamer Reiser associated, was appointed to work out a plan. This committee, with the aid of Professor Elbert H. Eastmond of the Brigham Young University of Provo, President Nephi L. Morris, of the Salt Lake Stake, Elder Eugene H. Hilton of the Latter-day Saints' High School, and Elder Theodore E. Curtis, finally perfected a program which was approved by the General Board. It consisted of a semi-pageant called "Voices from the Dust" or "Messages from

the Book of Mormon Prophets," and was presented on the night of the Conference as follows:

I.

1. Song - - "Joseph Smith's First Prayer" - Congregation.
   Directed by Elder Tracy Y. Cannon.
2. Prayer - - - - - - - - - - - - - - - - -
3. Roll Call and Presentation of Sunday-school Authorities - - -
   - - - - - - - - General Secretary Albert Hamer Reiser.
4. Song - - - "An Angel From On High" - Congregation.

II.

VOICES FROM THE DUST.

Messages from Book of Mormon Prophets Directed by Prof. Elbert H. Eastmond. Poem Introductions by Theodore E. Curtis.
At the Organ, Edward P. Kimball.

1. Introduction - - - - - - - - - Elder Henry H. Rolapp.
2. Grand Processional, "Stars of Morning Shout for Joy" - - -
   Sunday-school Children from Salt Lake Stake.
3. Prologue. "The Spirit of Truth." Including Bible Prophecies concerning the Coming Forth of the Book of Mormon, Miss Inez Witbeck.
4. Messages of Ancient Prophets.
   (a) "The Spirit of Faith"- - - - - - Miss La Rue Carr.
   Lehi - - - - - - - - - - - George Bowles.
   (b) "The Spirit of Obedience" - - - Miss Grace Emery.
   Nephi - - - - - - - - - - T. Albert Hooper.
   (c) "The Spirit of Sacrifice" - - - - Miss Lucy Gedge.
   Abinadi - - - - - - - - - Joseph F. Smith III.
   (d) "The Spirit of Equality" - - - - Mrs. Belle S. Ross.
   Mosiah - - - - - - - - - - N. D. Thatcher.
   (e) "The Spirit of Righteousness" - - - - Miss Leah Gedge.
   Benjamin - - - - - - - - Orson D. Romney, Jr.
   (f) "The Spirit of Repentance" - - Mrs. Vida Fox Clawson.
   Alma, the Younger - - - - - - - Alma O. Taylor.
   (g) "The Spirit of Prophecy" - - - Miss Marian Redd.
   Samuel - - - - - - - - - P. Melvin Petersen.
   (h) "The Spirit of Liberty" - - - - Miss Gladys Hicks.
   Ether - - - - - - - - - Edward H. Eardley.
   (i) "The Spirit of Testimony" - - - Miss Emily Brinton.
   Mormon - - - - - - - - Winslow F. Smith.
   (j) "The Spirit of Revelation" - - Mrs. Eleanor B. Thomas.
   Moroni - - - - - - - - - - Herbert B. Maw.
5. Song - "We Thank Thee, O God, for a Prophet" - - - -

III.

1. Application - - - - - - - - - Stephen L. Richards.
2. Remarks - - - - - - - - - President Heber J. Grant.
3. Doxology - - - - - - - - - - - - Congregation.
4. Benediction - - - - - - - - - - - - - - -

A great book, eight feet wide, ten feet high and two feet thick,

an exact copy of the Book of Mormon, had been built and placed upon a specially erected platform covering the choir seats in front of the organ, and a curtain of leaves, made by Professor Eastmond, representing a grove, hid the Book of Mormon from sight. Toward the end of the prologue, given by Miss Witbeck, the leafy curtains were drawn aside revealing the Book of Mormon. As each Book of Mormon character was called forth by poetic introduction, the lid of the great Book, operated by hidden wires, slowly opened, and the Prophet, in appropriate costume, stepped forth and delivered his message, then retired and the lid of the Book quietly closed. This was repeated until ten characters representing as many ancient prophets of the American continent had delivered their messages, introduced by as many sisters as shown on the program and all accompanied by exquisite and appropriate music rendered by Edward P. Kimball on the great organ. Calcimms and spotlights added much to the dramatic presentation of the subject.

So many requests were received to have the pageant repeated that it was again given on Wednesday, November 7, 1923, at 5:30 p.m., to another crowded house, composed mostly of Intermediate and Theological Sunday-school pupils and with the same impressive effect. Joseph J. Cannon represented Alma, the Younger, in place of Alma O. Taylor, who was unable to be present. On this second occasion, in addition to the "Messages from the Prophets," a tableau representing the Angel Moroni showing the plates to the Prophet Joseph Smith, was represented by Rex Williams and E. Wesley Smith, respectively. Preceding and during the tableau, "An Angel from on High" was sung by a male quartet composed of Hymm Christensen, M. Lenzi McAllister, August Glissmeyer and Henry Glissmeyer.

In presenting this pageant, the General Sunday-school Board sensed deeply the great responsibility, and even danger involved in the dramatization of the sacred prophets of the Book of Mormon, but the one hundredth anniversary of the coming forth of the book, the inspired addresses on the subject during the General Conference, the quiet intensity of the great audience which filled the Tabernacle to its utmost capacity, the enthusiasm of those taking part in the spectacle, who seemed to be filled with a spiritual exaltation during the presentation—all furnished an atmosphere which fully justified the dramatization and made the occasion as sacred as it was thrilling and inspiring—*Juvenile Instructor.*

No one of my fellows can do that special work for me which I came into the world to do; he can do higher work, but he can not do my work. I can not hand my work over to him, any more than I can hand over my responsibilties and my gifts.—J. Ruskin.

STARTLING FACTS ABOUT TOBACCO.

THESE facts, with others, have been compiled by the No-Tobacco Army; Pittsburgh, U. S. A.

There is enough nicotine in the average cigar to kill two men.

In the United States the annual tobacco bill amounts to $20 per capita.

A leech is instantly killed by sucking the blood of an habitual smoker.

In 1919, 1,901,200 acres of American land were used to cultivate tobacco.

Insurance companies estimate one-third of all loss by fire to be due to tobacco.

Two thousand seven hundred Americans begin the tobacco habit each day.

The tobacco habit was begun in America and has extended to every nation on earth.

In four hundred years the tobacco habit has fastened itself upon half the population of the world.

In Russia, Turkey and Persia, the use of tobacco has been at times punishable by death.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

In the United States, the manufacture of cigarettes grew from fourteen billion in 1914 to fifty billion in 1920.

Dr. Clay reports the death of three children from the use of a tobacco poultice applied to the scalp for scald-head.

"Prussic acid is the only substance more poisonous than nicotine."—M. Orfila, President Paris Medical Academy.

The ratio of the number of cases of color blindness in men to that of women is 50 to 1. Oculists say this is due to tobacco.

The Indians used to poison their arrows by dipping them into nicotine, thereby causing convulsions and often death from arrow wounds.

Statistics indicate that 26,000 cases of pneumonia die annually in the United States, that would recover were the patient not addicted to tobacco.

THE WEIGHT OF HABIT.

ON one occasion Agassiz, the great geologist, wishing to examine the interior of a glittering ice-chasm among the Swiss Alps, got three men to lower him several hundred feet by means of a rope attached to a basket. He remained there for some time, until his investigations were finished; and then gave the signal to be drawn up again. But the men above found they could not do so; and though they all exerted their utmost strength,

no amount of effort served to raise the rope on which the scientist hung suspended; and it became evident, at last, that a serious miscalculation had been made—they had allowed for the weight of the geologist, and for that of the basket, but no allowance had been made for the *weight of the rope*! Eventually, one of their number was hastily despatched for assistance; and Agassiz was obliged to remain in his perilous position many hours before the additional help was procured, and he was again drawn up into safety.

This incident may well serve to remind us of the *weight* of habit, which, like the weight of the rope, is so often left out of our calculations. "Oh," we say, "we can always stop when we want to. We should not allow a habit to gain too great a hold upon us," forgetting that it is not so much the habit in itself as the *practice* of it that makes the fatal weight which drags our souls down to destruction.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home Saturday, the 9th inst., per s.s. *Marburn*:

Delbert S. Robison, London conference.

Farewell Social.—Saturday, the 19th ult., a pleasing farewell social was held in Manchester (Manchester conference) in honor of Elder Claude P. Heiner, who has been honorably released to return home. Elder Heiner was presented with a token of remembrance from the Elders and the Saints.

Branch Reorganization—The Mansfield branch (Nottingham conference) was reorganized on the 3rd inst. Brother Bernard Wilson was sustained as President with Brothers Frank Marriott and Alvin Stevenson as counselors. Brother Thomas Edward Dove was sustained as Branch clerk.

Meetings of Traveling Elders.—The traveling Elders of the Nottingham conference met in Priesthood meeting at Nottingham, Saturday, the 2nd inst. President Selvoy J. Boyer presided and conducted. Reports of activities for the past month were given. Various topics of the Gospel were discussed.

Priesthood Union Meeting.—The Saints and the friends of the Nottingham branch (Nottingham conference) met in Priesthood Union meeting Saturday the 2nd inst. President Selvoy J. Boyer presided and conducted. Reports were given from the various

organizations. Elder Carl E. Pettersson delivered a lecture. The needs of the varions organizations were discussed.

Priesthood Meeting.—The traveling Elders of the Ulster conference met with the members of the local Priesthood and the officers of the auxiliary organizations, the 3rd inst., to discuss the results of the block-teachers' campaign during the previous month. According to reports rendered, every member of the branch had been visited. President John C. Bell commended the workers for their co-operation. He emphasized the necessity of block-teaching. It was decided to continue to make a visit to each member of the branch each month. Additional members will be called to assist in the work.

Branch Conference.—Saturday, the 3rd inst., the semi-annual conference of the Woodhouse branch, (Sheffield conference) convened at 23 Market Street, Woodhouse, with Conference President Fielding K. Smith presiding and Branch President Samuel Gratton conducting. There were also in attendance: Elders G. Kimball Mellor, Milford M. Mills and Harley K. Fernelius and many Saints and friends. In the interesting sessions held, several instructive discourses were given by President Smith and the Elders in attendance. Mr. Fred Jackson kindly consented to play the accompaniment for the hymns.

Socials.—The Strond and the Nailsworth Branch Relief Societies (Bristol conference) held a social at Ivy Cottage, Rodborough, the 3rd ult. Elders Wendell R. Anderson and Reed M. Ogden and many Saints and friends were in attendance. Refreshments were served. Everyone spent an enjoyable evening.

The Bradford branch (Leeds conference) held a house warming party Saturday, the 26th ult. One hundred seventy persons, over fifty of whom are investigators, were in attendance. Musical numbers and recitations were given by members of the varions branches of the conference. Luncheon was served. The remainder of the evening was spent in playing games.

January 10th, the Relief Society of the Cheltenham branch (Bristol conference) entertained the children of the branch at a tea. A program of recitations and games was presented.

The 30th ult., in the Unity Hall, at Derby (Nottingham conference) a delightful social was given in honor of Brother Wilford Bradley, retiring Branch President. A program was rendered and games were played. Brother Bradley was presented with a small token of remembrance. There were in attendance, President Selvoy J. Boyer, Elders Percy Whetton, Sidney J. Nebeker, Harold B. Crompton and Kenneth F. Schade and many Saints and investigators.

A children's Christmas treat was held the 22nd of December

by the Rochdale branch (Manchester conference). A pleasing program consisting of songs, recitations and sketches was rendered. Refreshments were served. Gifts and toys were distributed to the children by Santa Claus.

THE MISSIONARY'S RESOLVE.

I'll go to the ends of the earth, dear Lord,
And herald to men thy life-giving word;
To the South where the Pole star hides its light.
To the North where the sun is lost to sight,
To the farthest isles of the farthest sea
I'll speak from my heart a message from Thee,
As it fell from Thy lips to hearers of old,
If I may have place in Thy love-sheltered fold.

I'll laugh at the pride and the caste of earth;
I'll spurn all its wealth as little worth;
I'll know but my Savior, my dear risen Lord,
And daily and nightly proclaim His glad word.
I know how He suffered to purchase my soul!
I would I could tell it form pole to pole!
I offer myself and all that I hold
If I may have place in His love-sheltered fold.

C. N. Lund.

DEATH.

Nicholson.—Brother Richard T. Nicholson of the Sunderland branch (Newcastle conference) passed away January 13th. Deceased was born October 9th, 1846, and was baptized May 4th, 1909, by Elder George L. Wintle, and confirmed by Elder E. H. Cornwall. Brother Nicholson was an earnest worker in the Church. For a number of years he presided over the Sunderland branch. Funeral services were held at his home in Sunderland. Elder Don Clyde was the speaker. The grave was dedicated by Elder James L. Wheat.

CONTENTS:

A Spiritual "Trial Balance" ... 97
Slips and Flaws in Shakespeare 100
Editorial: Woodrow Wilson ... 104
An Impressive Event 106
Startling Facts About Tobacco 109
The Weight of Habit 109
From the Mission Field 110
Poetry: The Missionary's Resolve 112

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.